

those who are not in the Church to the platform of those who are in the Church, in order that they may be on anything like terms of equality. There must be some breaking down in some direction. The apostate must sink his difference and try and feel like the Latter-day Saint, or else the faithful family must yield a little in their feelings in order to mingle upon anything like terms of friendship or equality with those who are not in the Church.

My brethren and sisters: I consider that these are very important principles, and should be seriously considered. There is too much laxity among us in Salt Lake City, and elsewhere, upon this point. There are young men and young women, one or the other frequently belonging to good families, who are married not by the Priesthood, but by some civil authority, in order to accommodate the feelings of the girl, or of the young man, or of the families of one or the other. Can such marriages result in happiness? No, they cannot; they cannot result in happiness on the part of a man who claims to be a Latter-day Saint, or on the part of a girl who claims to be a Latter-day Saint. It cannot be a happy marriage. The fruits of such unions cannot be satisfactory, that is, to the faithful Saint, at least, and it is contrary to the mind and will of God. Our people are commanded to marry in their own Church. We are commanded to marry those of our own faith, and not to go outside of our Church for partners. Instead of being married by Justices of the Peace, or by other civil authorities, God has placed in His Church a Priesthood and one of the offices and functions of that Priesthood is to marry the sons and daughters of God—to marry them one to another in the new and everlasting

covenant, and to seal upon them and their posterity the blessings that pertain to that new and everlasting covenant; and any man who desires to be a happy husband and to have a happy home, and any woman who desires to be a happy wife and a happy mother, and to have joy in their associations, will never permit themselves to be drawn aside to be married by any authority except that which God has instituted, namely, the authority of the Holy Priesthood. Our daughters should seek, by all the faith that they can exercise before God, to obtain good husbands—husbands who will build them up instead of holding them down; who will strengthen their hands in the work of God, who will make them mothers of a righteous seed and posterity, with whom they can rejoice in the eternal mansions of our Father and our God; and no woman who has the faith of the Gospel within her, will want to bear a child to a man of whom she will be ashamed, and who cannot lead her into the presence of the Lamb. She will rather exercise faith before the Lord that God will give unto her a husband in whom she can trust, in whom she can have confidence, whose word will be as the word of God to her. And in the midst of the troubles, afflictions and trials that belong to this mortal existence, she will feel comforted by the knowledge that her husband is indeed a man of God, a man who will be true and faithful to her under all circumstances. This is a constant cause of strength and comfort to every woman, to know that she has wedded a man whom she can trust, upon whom she can rely, who will never fail her, that is, as far as human nature will permit a man to be free from infallibility. This is the course we should all take.